A U M

The soul passeth from form to form; and the mansions of her pilgrimage are manifold. Thou puttest off thy bodies as raiment; and as vesture dost thou fold them o.—HERMES.

THEOSOPHY

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THE SCREEN OF TIME

GREAT events are momentarily transpiring in the vast world area of human existence; events only partially perceived and for whose causation there are as many theories as there are minds to speculate. These events have to be regarded as *both* cause and effect. If not regarded at all, it is as if the events were not, because not perceived; if perceived only as effects, imaginary causes will be assigned by each according to his nature. Yet all things, we say, are under Law; hence we should so study them.

Within the area of the Theosophical Movement proper, the Circling Path of Time is moving at every instant into new spaces of consciousness. We draw near to the half century mark since the conception of the Theosophical Society—the extreme of the outward arc in the swing of the centenary movement of the pendulum. Some have their perceptions sharpened and perceive ever more clearly the unbroken continuity of the Past with the Present, the Present with the Future of the Theosophical Movement. Others, very many, see past, present, and future as isolated phenomena. They perceive events singly, one at a time, or merely as in juxtaposition with each other, because they do not measure the thread of causation on which all are strung.

It seems fitting that with this closing number of the eleventh volume of THEOSOPHY there should be some attempt to gain perspective of the reflections in the Mirror of the Movement. For we are, each one of us, the Doer and the Witness, the Creator and the Creature of the moving panorama on the Screen of Time.

THE UNSOLVED PROBLEM

This magazine was founded with the specific purpose to bring about among theosophical students a *return to the Source* of the Theosophical Movement, from whose Messenger, whose Message, and whose Objects there had been a continual drift into side issues for many years.

Hence from the very beginning this magazine has constantly presented the facts of Theosophical history and as constantly called attention to the significance of those facts in the light of the Theosophical philosophy. This has been done, not merely to explain the confusions and storms of the past, but for their practical value in explaining the storms and confusions of the ever-unfolding present.

When this task was begun the Occult nature and status of H. P. Blavatsky and that of her life-long Colleague, Wm. Q. Judge, together constituted a vexed problem which had either long since been set aside as insoluble, or ignored lest it re-arouse old antagonisms and produce fresh frictions. There had existed for years a tacit understanding by all parties theosophical to "let the dead past bury its dead"—that is, to gloss over all references to the fierce struggles of those earlier days when H.P.B. and W.Q.J. were the storm-centres of the Movement, within and without.

Eleven years of steady, patient reiteration of fact and philosophy have wrought a wondrous change. The writings of the Messenger and her Co-Worker are now more in demand and command a deeper study than at any time in more than a quarter of a century; while the theosophical activities of a generation ago are now the subject of wide-spread inquiry. A re-trial of the old issues is on the calendar, and in this re-hearing there will be a far better opportunity for the inquiring mind to reach a correct verdict than when the same issues were before the bar of judgment in the fateful years 1893-95. For not only are many facts now accessible which were then obscured, but the student of today has in addition the priceless advantage of being able in large part to judge the respective trees by their fruits.

Then, the life-ledgers of both H.P.B. and W.Q.J. had been closed: their works and their wisdom were of record as a tale that is told. But those who took their places took over also the course of the Movement; then they could only be judged by their professions and their promises. The intervening twenty-five years show what they have done, respectively, with the Karmic talent.

How have their preachments been borne out by their practices? Have they been consistent or inconsistent in word and deed? That is the real problem to be solved, whether as regards one's self as a Theosophist, whether as regards H.P.B., W.Q.J., or as regards any other exponent of Theosophy, past, present, or to come.

Mr. Sinnett's Theosophy

The posthumous publication of Mr. A . P. Sinnett's *Early Days of Theosophy in Europe* closes the chapter of his connection with the Movement and makes complete his record, with the exception of the full text of the original series of Letters received by him through H. P. B. from her Masters, and these are promised for publication in the near future. Some extracts from these Letters are contained in Mr. Sinnett's "Occult World" and "Esoteric Buddhism," but for the most part these first two books of Mr. Sinnett represent simply Mr. Sinnett's understanding, interpretation and inferences. H.P.B. corrected, on the authority of her Master, certain of the more glaring of Mr. Sinnett's erroneous presentations, and those corrections are to be found in the first volume of her *Secret Doctrine.*

Many—perhaps most—Theosophical students of today, like those of a generation ago, have supposed that the breach between Mr. Sinnett and Madame Blavatsky was occasioned by these corrections, and that the actual differences of teaching were unimportant, since they supposed that the teachings of both came from the same Masters of Wisdom. That all these suppositions were incorrect is now made absolutely clear by the contents of Mr. Sinnett's final book. The truth should have been manifest—and indeed was—to every one who took the trouble to compare, test and verify the several teachings, but those who do that are ever in a small minority.

(a) Mr. Sinnett's book makes plain that he never, after 1885, received any communications from the Masters through H. P. B.

(b) It makes equally plain that Mr. Sinnett himself never possessed in the slightest degree what are commonly called occult powers, but that at all times from 1880 until his death he could only get "messages" at second hand, whether through H. P. B. or some one else.

(c) It makes plain that when the Masters of H. P. B. refused any longer to send him messages through H. P. B., Mr. Sinnett, in spite of warnings received, assumed that the refusal was due to the conduct of H. P. B. instead of his own, and set about restoring the connection through sensitives.

(d) It makes plain that Mr. Sinnett at once began receiving "messages" through these "psychics"—of whom he had one after another for 35 years, until his own death—and that these "messages," which Mr. Sinnett assumed to be from the very same "Masters" as had in the beginning communicated with him through H. P. B., were the foundation of all his subsequent weird notions and teachings of "occultism," and, as well, of his convictions and assertions that H. P. B. was a "clairaudient amanuensis;" that "the fundamental ideas underlying Theosophy were previously as unknown to Madame Blavatsky as myself;" that "the Masters sel-

ected such an ill-qualified Agent simply because they could not find a better;" that she "fabricated" messages from the Masters; that she took "the name and handwriting of the Master in vain more than once;" that she would "sometimes stoop to trickery;" that she sometimes "fell under terribly evil influences," her "body being actually run at the time by an evil entity;" and he even accuses H. P. B. of tampering with the original messages sent to him through her. This, he says, he learned from the Master long after H. P. B.'s death, through the "new and improved conditions" of his "method of communication with the Masters."

In connection with all this, the student may very well refer to Letters IV, V, and XIX, in the book, "Letters from the Masters of the Wisdom." In connection with Mr. Sinnett's "psychics" and all the *tutti quanti* of "messages from the Masters of H.P.B." with which the theosophical world has been and is being afflicted, with their "progressive revelations of new teachings," and their "unimpeachable facts" (from the "astral plane") students may turn to H.P.B.'s article in *Lucifer* for March, 1889, on *"Pseudo*-Theosopy." A sentence from that article is well worth quoting, in connection with the numerous "Chelas" and "Initiates" now strutting upon the theosophical stage:

> "Nor is Chelaship consonant with mediumistic sensitiveness and its hallucinations; and therefore all the *sensitives* who have hitherto forced themselves into discipleship have generally made fools of themselves, and, sooner or later, thrown ridicule upon the T.S."

And with reference to H.P.B. herself and *her* Masters, it is worth remembering what she wrote in "Lodges of Magic," published in *Lucifer* for October, 1888:

> "On the simple grounds of probability and common honesty, the unseen correspondent who would tolerate *one single fraudulent line in his name,* would wink at an unlimited repetition of the deception."

This was written for the benefit of those who, like Mr. Sinnett, could believe that *Masters of Wisdom* would select, keep and continue to use as Their Agent, anyone who would "fabricate" Messages from Them.

Mr. Sinnett's book serves the cause of pure Theosophy in that it makes it impossible for those who have hitherto thought that they could, to accept the teachings, the methods, and the statements of *both* H.P.B. and Mr. Sinnett. It should serve to make Theosophists *think.*

MRS. CLEATHER'S OCCULTISM

H. P. Blavatsky: A Great Betrayal, and *H. P. Blavatsky: Her Life and Work for Humanity,* are two books by Alice Leighton Cleather, published in Calcutta, India, during the last year.

In the *Foreword* to the first-named book Mrs. Cleather introduces herself as "one of H. P. Blavatsky's old pupils, who was a

member of her Inner Group." Next, she says: "I feel that I should be failing in my duty, and false to the solemn pledges I have taken, if I did not now do my utmost to clear H.P.B.'s name from these horrible associations"—the "horrible associations" being the corruptions and perversions of H.P.B.'s teachings by the "present leaders" until now they are the "direct antithesis" of all that H.P.B. represented. Finally, Mrs. Cleather says:

> I therefore PROTEST with all my strength, and *in Their* [the Masters] *sacred Names,* against what is to me a desecration and a blasphemy.

Now, for any one soever to claim to speak *in Their sacred Names* is either by Their Instruction, or it is itself a desecration and a blasphemy. Mrs. Cleather's words, therefore, can only be construed as a claim on her part that she is an Occultist of high degree, speaking not merely for herself, but for the *Masters of Wisdom.* Mr. Sinnett, Mrs. Besant, Mr. Leadbeater, Madame Tingley, and many others of lesser fame, have all made similar claims, and have found many to believe them, and therefore to attach a vast importance to anything emanating from their lips.

Claims of this nature are merely one more attempt to take advantage of the human tendency to listen to the voice of Authority, real or pretended. It is the *rôle* played time out of mind by the politician and the priest who, under the guise of devotion to a Cause is, in reality, merely making a bid for the place and power which he covets. Those who make such claims must of necessity betray themselves by the incessant bringing of themselves into the foreground of the Cause they profess to serve, and Mrs. Cleather is no exception.

The *Introductory* to her second book is purely autobiographical and again strikes the same familiar personal note:

> For it is as the personal pupil of the late Madame H. P. Blavatsky . . . and as an exponent of what she alone taught, that I address my readers.

Over and over again, facts, events, circumstances, teachings, are used as a mere occasion for a "speaking part" by Mrs. Cleather. Over and over again direct statements are made that, since there is no recorded means of verification, must be taken on Mrs. Cleather's *ipse dixit*—and those putative facts are always such as to compel the assumption, if Mrs. Cleather is to be believed, that she possesses great Occult knowledge and powers. An instance of this occurs, for example, on p. 5 of her first book, where she says that both Mr. Judge and Mrs. Besant were "unfit" to carry on the Esoteric School after the death of H. P. B.

Again, Mrs. Cleather, who says she "has never had any illusions regarding Mrs. Besant" since 1894-5, (p. 42) intimates (pp. 47-48) that Mr. Leadbeater and Madame Tingley practice "Vampirism," "Sorcery," and (p. 55) says, "it may serve a useful purpose if I specially define my own position in regard to Mrs. Be-

sant's claims. *I entirely and most emphatically reject them all.*" To Mrs. Besant's claim that H.P.B. has reincarnated, Mrs. Cleather replies with a claim of her own, made so emphatically as to be an assertion of Occult knowledge indeed: *"H.P.B. has not reincarnated."* On p. 66, speaking of Mrs. Besant's conduct in 1894-5, when "under the direct hypnotic control of Brahmin influence," Mrs. Cleather charges against Mrs. Besant that she—

> . . . threw doubts upon her old Teacher's *bona fides* and her occult knowledge; and, in the course of formulating her charges against her fellow-disciple [Mr. Judge] (a chela of many years standing before she ever heard of Theosophy) suggested that, *"misled by a high example"* (H.P.B.) he had fallen "a victim."

This is perfectly true as a statement of fact on record, but Mrs. Cleather's two books testify that she has herself fallen into the same habits as Mrs. Besant, and as unconsciously to herself as Mrs. Besant to herself. For—once more—on p. 86, Mrs. Cleather writes in regard to both Mr. Judge and Mrs. Besant:

> *The one error,* and the foundation of all subsequent ones, as I subsequently realized, was that of speaking of themselves as H.P.B.'s "agents and representatives after her departure."

Now, is not this precisely what Mrs. Cleather claims for herself—that of being H.P.B.'s and her Master's "agent and representative?"

Moreover, just as Mrs. Besant, finding herself at variance in conduct and in practice from Mr. Judge and H.P.B. charged first one and then the other with fraud or mediumship, in order to justify herself—*so does Mrs. Cleather.* For, p. 121 of her second book, Mrs. Cleather says:

> . . . reference must be made to Mrs. Katherine Tingley . . . ; for those of us who followed Mr. Judge in 1895, later discovered that about the time of H.P.B.'s death, or soon after . . . Mr. Judge came under the influence of this woman, who is possessed of considerable hypnotic and other dangerous powers . . . which led eventually to her obtaining a complete hold over him. . . . She gave him "messages" purporting to be from Them, but subsequently I discovered that most—if not all—of those which he gave out as having been received by him had come "through" Mrs. Tingley. . . .
>
> In view of the unimpeachable facts concerning Mr. Judge and Mrs. Tingley it is to be deplored that there are groups of earnest Theosophists in America who endeavor to uphold the entirely indefensible theory that he was the occult equal of H.P.B. Some of them even go so far as to assert that he and she were sent out together by the Masters as Co-messengers. I need hardly add that this claim is not only impossible and untenable, but has no shadow of justification in fact.

Mrs. Cleather declares to be *unimpeachable facts (a)* that at or soon after the death of H.P.B., Mr. Judge came completely under the dominance of Mrs. Tingley; *(b)* that most of the "messages" that he gave out as received by him from Masters were obtained

"through" Mrs. Tingley. Here are two statements as damaging to the repute and theosophical status of Mr. Judge as anyone could possibly make—and they are made by one who professes: "My teacher is H. P. Blavatsky and she alone: I follow no lesser light."

Now the most ordinary code of decency demands that he who makes damaging charges should produce the evidence. Mrs. Cleather's entire "evidence" consists in such phrases as "I subsequently found out," "discovered later," and so on. Nor has any other *evidence* ever come to light than baseless assertions similar to Mrs. Cleather's "unimpeachable facts."

Mrs. Cleather did indeed *subsequently* find out and *later* discovered what were *to her* "unimpeachable facts," but she is as yet far from ready to state publicly and unequivocally *where and how she got them.* It is known now where and how Mr. Sinnett got *his* "unimpeachable facts;" it is becoming pretty well known where and how Mrs. Besant gets *her* "unimpeachable facts;" and the absence of any verifiable evidence to back up Mrs. Cleather's defamatory charges against Mr. Judge, or her claims of Occult Authority, is *prima facie* evidence either that Mrs. Cleather is a common slanderer or has been "consulting the spirits" on her own account. In fact, this magazine is in possession of documents over Mrs. Cleather's signature which bear no other construction. If Mrs. Cleather should request it, we will publish them.

As to those deluded and misguided "earnest Theosophists in America" whom Mrs. Cleather "deplores" for holding that neither H.P.B. nor Judge were subject to "obsessions," but who regard them both as consistent, unequivocally true and loyal *Chelas* and Servants of Masters—opinions which Mrs. Cleather calls an "indefensible theory not only impossible and untenable, but has no shadow of justification in fact"—well, the world is wide, and surely she ought not to object to having her "unimpeachable facts" *compared* with the said "indefensible theory."

"Back to Blavatsky"

As the years have gone by, students here and there have taken up the task of acquiring a theosophical education. Dr. H. N. Stokes of Washington, D. C., for many years a member of the Besant theosophical society, accepted in all good faith, as did and do so many others, the statements made in the books and publications emanating from the official heads and leading exponents in that society. In time the inconsistencies of conduct, the inaccuracies in mundane facts, and the gross claims made by and on behalf of these assumed "Occultists," roused his critical faculties and revolted his common-sense. Investigation and comparison followed, both as to supposedly Theosophical teachings and as to claimed facts of history. Learning of his own knowledge that impositions

and deceptions were being practiced, Dr. Stokes determined, while retaining his membership in Mrs. Besant's society, to place the facts before the world. To him is due the slogan, "Back to Blavatsky," which has gone round the theosophical world and is still reverberating. His articles in the *O. E. L. Critic* have served to place the facts before thousands who were not only wholly ignorant of the truth, but who had been taught false history and false Theosophy by those to whom they looked with trust and confidence as their guides and leaders.

Not only has his *O. E. L. Critic* worked for a revival of interest in the original and pure teachings of Theosophy; not only has it exposed *pseudo*-theosophy, *pseudo*-theosophical history, *pseudo*-theosophical activities and practices, but it has performed another notable service to all serious students and inquirers. In numerous issues Dr. Stokes has published exact and categorical evidence:

1. That the "third and revised edition" of *The Secret Doctrine* contains numerous omissions, corruptions and other alterations of the original text.
2. That the same is true of *The Voice of the Silence.*
3. That the same is true of *The Key to Theosophy.*
4. That the so-called "Third Volume" of *The Secret Doctrine* is spurious and is *not* the third volume as described by H.P.B. This spurious Third Volume is proved to consist in part of miscellaneous literary fragments left by H. P. B., in part of rejected manuscript of the first volume, in part of private papers left by H.P.B. that Mrs. Besant was under a written and signed Pledge not to make public, and in part of matter not from the pen of H.P.B. at all.

THE CANADIAN SECTION

The past year has been an active one in the Canadian theosophical community. There the Canadian Section of Mrs. Besant's society was organized a few years ago, largely to free the Canadian members from the unwholesome conditions prevalent in the American (U.S.) Section of the same society. The organization of the Canadian Section was mainly due to the work and influence of Mr. Albert E. S. Smythe. Mr. Smythe had been one of the charter members of the Toronto, Canada, T.S., which was established before the death of H.P.B. The Toronto T.S. and Mr. Smythe passed through all the vicissitudes of 1894-5, and remained with the Theosophical Society in America when the split came in the Parent Society. Then followed a succession of troubles among the followers of Mr. Judge after his death, after which the Toronto society remained for some years practically independent. When the Canadian Section of Mrs. Besant's T.S. was organized, Mr. Smythe, then President of the Toronto Lodge, was made Gen-

eral Secretary of the Section and Editor of the Sectional magazine, *The Canadian Theosophist.* The Canadian Section has been kept measurably true to theosophical activities and the magazine has been by far the best in Mrs. Besant's society. Mr. Smythe has himself always remained loyal to the teachings of H.P.B. and W.Q.J., and has exemplified the extreme of tolerance and neutrality as General Secretary and in the conduct of *The Canadian Theosophist.* Notwithstanding all this, a very considerable element in the Canadian Section has labored diligently to unseat Mr. Smythe in the confidence of the members and to turn the Section into the channels of study and activity familiar to the Adyar hierarchy. At the recent election in the Canadian Section Mr. Smythe was upheld by a very large majority of the members; this, after he had frankly stated his own views of the "psychic" and other tendencies in the society at large, and his determination, if re-elected, to devote more of the magazine and more of his energies to the promulgation of the original Message of Theosophy. Other encouraging features in Canada include the surrender of the charter of the Victoria Lodge and its reorganization by the large majority of its former members as an independent theosophical body, modeled on the preamble and by-laws of the Parent T.S. of 1875. On the whole, therefore, the activities in Canada afford great encouragement to all those who are laboring to keep that Section of Mrs. Besant's society true to the original Objects of the Parent society in 1875, and to promote a more serious study of the pure teachings of Theosophy.

The Holy War in Europe

Least noticeable, but perhaps most hopeful of all in potentiality for the revival of pure Theosophical teachings, is the situation developed during the past year in Great Britain and on the Continent of Europe. Besides the numerous national Sections of Mrs. Besant's society, there are, in the various countries, a dozen or more off-shoots hurled out from the disrupted orbit of the Theosophical Movement. All these derived their original impetus from that Movement; their eccentric and erratic movements are due to the following of some particular "psychic" or other and the acceptance of his particular revelations as the "law and the gospel." Besides these, sporadic groups, here and there, struggle for foot-hold on the basis of claims essentially the same as those by means of which Mrs. Besant and Mr. Leadbeater achieved renown and reward. Popery and priest-craft, and all that goes with those venerable and sanctified devices for exploiting the spiritual and moral nature of mankind, are just as effective in theosophical as in pagan or Christian hands. Those who are seeking a Prophet will always find one; those who are seeking a Successor will not be disappointed.

Active efforts are being made, particularly in France and in Scandinavia, to attract to Mrs. Tingley and her moribund "universal brotherhood and theosophical society," the disaffected of Mrs. Besant's flock. Why should not Madame Tingley with her double claim to being the "Successor of *both* H. P. B. and W. Q. J., be a more enticing lure than Mrs. Besant who merely claims to be the "Successor" of H. P. B. only?

Where then, it may be asked, is there room for hope in a revival of pure Theosophy in Europe, seeing that the existing situation is openly and notoriously the reverse? Well, when thieves fall out, honest men are said to get their dues; when augurs hurl maledictions at each other, instead of sooth-saying to their respective worshippers, the various congregations may do some thinking on their own account. The conflicting claims of the theosophical and occult sects, the glaring contradictions between profession and practice on the part of each of them, instead of the usual ready-made program, compel the attention of those disturbed and partly aroused by the unaccustomed clamor, to reflect on the contrasts before their eyes. In England, France, Belgium, Denmark, Norway and Sweden more particularly, hitherto devoted followers of *pseudo*-theosophical leaders, have begun actively, temperately, but firmly and openly, to question the policies and compare the *neo*-Theosophy of their respective societies and leaders. And they are doing this both as individual Theosophists and as members of a supposedly theosophical society. Nothing is so destructive of pretense as impartial scrutiny of its claims; nothing so helpful to Truth as rigid examination of her credentials.

THEOSOPHY IN AUSTRALIA

In Australia, the situation which had been growing acute for several years in that Section, has come to a head within the past year. Unlike the American and Canadian Sections of Mrs. Besant's society, the Australasian membership has, with extremely rare exceptions, been nourished exclusively, in precept and example, from Adyar. Readers of *The Theosophical Movement* will recall that the Australian Section was organized by Mrs. Besant in 1894 in the midst of the "Judge Case" and for the purpose of "packing the jury" to insure a sectional majority against Judge. Mrs. Besant was then in the height of her fame as an orator and of her reputation as an "occultist." She spent months in Australia, and in the glory of their enthusiasm, alike for Theosophy and for Mrs. Besant, it is not to be wondered at that the few old and many new members there, never questioned the accuracy of Mrs. Besant's statements nor the validity of her professions—the more that neither H.P.B. nor Judge had ever been in Australia and their

theosophical writings and theosophical activities were either entirely unknown or known only at adverse second hand. Loyal to the core to the only Theosophy and the only Theosophical exponents they knew, the Australian members have always been active and energetic. The result has been a very large membership in proportion to population, and the Sydney Lodge has been for many years by far the largest single Lodge in Mrs. Besant's society. In spite of their unquestioning loyalty and of the supposedly pure "occultism" administered from Adyar, uncontaminated by any influence of "Back to Blavatsky" or of the "Judge Heresy," it was nevertheless more and more forced upon the consciousness of the oldest and most devoted of the members that there was and is "something rotten in this state of Denmark." The removal of Mr. C. W. Leadbeater to Sydney; the taint that accompanied him; its unwholesome renewal in their own land; the determined activities of Mrs. Besant to force him and his teachings and practices upon the membership—all this and allied matters roused the conscience and the common-sense of leading Australian Theosophists. They began to question, to investigate, to discuss, to demand facts and freedom of opinion. Mrs. Besant parried, denied, affirmed, but did not meet the issues raised. The protestants not proving amenable and docile as before, Mrs. Besant removed the official esoteric head of Mr. T. H. Martyn, the most active of the Australian members, whom both she and Mr. Leadbeater had certified as an "Initiate." In his stead she appointed Mr. Leadbeater to the vacant hegemony of the "esoteric section." Mr. Martyn thereupon wrote Mrs. Besant a long letter which, despite his supposed beheading, contained such an array of facts and asked Mrs. Besant such pertinent questions that neither she nor Mr. Leadbeater—*"Arhats"* though they call themselves—found it convenient to reply. This letter became public and has been read by thousands. It created such a *furore* that Mrs. Besant found it necessary to visit Sydney herself. She was received with respect but found, to her pained astonishment, that her customary affirmations and denials were no longer efficacious. Not being able to meet facts with facts, she ordered all the faithful who believed in her claims that she and Mr. Leadbeater are "on the threshold of divinity," to withdraw from the Sydney Lodge and form a new one of their own. The recalcitrants were sternly admonished that worse would befall if their contumacious conduct continued. It turned out that the withdrawing contingent was small indeed—numerically and in influence. The Sydney Lodge flourished as before. Meantime a publication had been begun—*Dawn*—to ventilate the unseemly facts of the *Besant-Leadbeater* regime and hierarchy. So now Mrs. Besant has canceled the charter of the Sydney Lodge and expelled twelve leading members from her T.S., as before she beheaded Mr. Martyn.

THE MOVEMENT IN INDIA

And what of Asia, "mother of religions;" more particularly of India, "motherland of my Master," as H.P.B. called that ancient land? Out of the East has come from age to age every torch ever lighted at the sacred, imperishable flame of the undying Wisdom-Religion. All the great religions, and Theosophy no less, have sprung from that ever-living human banyan tree—the Lodge of Masters. Alas, Theosophy is dead in India; dead as its venerable forbears; represented, like them, only by a *kama-rupa;* but the great impulsion of the Movement goes on, and the future is not without hope, as the present is not without witnesses. Since H.P.B. was driven out of India in 1885, the work which she began and which she named Theosophical, has steadily dwindled and degenerated. Signs of the Movement are no longer to be looked for in the Indian Section of the Besant society, and no other is known there. The great Objects of the Movement are now far more truly represented in Tagore's University, in Professor Bose's Institute, in the sacrifices of Mr. Gandhi and his followers for an ideal, in the work of the Angarika Dharmapala to revive Buddhism in its ancient birth-place, than in anything called theosophical. And here and there are isolated individuals struggling, in the midst of the most difficult circumstances, perhaps deceived by them often, to live the life of discipleship while actively engaged in the complex and perplexing affairs of every day existence. All of these were either members of the T.S. in the days when H.P.B. was in India, or sympathetic to her aims and ideals. The standing reproach to the kind of theosophical teachings and practices known in India is that it has not only failed to command respect in the community at large, but has cut itself off from the best and ablest of its own original sympathizers. There were not in all India three more upright, disinterested, devoted and extraordinarily capable Theosophists than Mr. Bhagavan Das, Mr. H. Dharmapala, and Mr. B. P. Wadia. Of these, Bhagavan Das still retains a nominal membership in the Indian Section, but his powerful pen, voice, and influence are no longer given to Theosophical work in name and association; they are compulsorily diverted to cleaner, more useful if more limited channels. H. Dharmapala has long since turned the force and current of a pure heart and personal philanthrophy of soul to Buddhist work, properly esteeming it to be better, at least, than the impure practices and corrupt teachings of the only theosophical society in India. B. P. Wadia, fortunate in that *karma* which in youth brought him in contact with *The Secret Doctrine,* and in its *phalla* which kept him faithful to her teaching and example, resigned from the Adyar society after twenty years work and effort to induce even a few to follow the noble motto of the T.S. He failed, as H.P.B. had failed before him and, like her,

sought other lands and other associations in which to *go on with the work.*

Three Powerful Statements

In the year 1890 H.P.B. addressed a long letter to the Indian Theosophists telling them in fraternal but plain words why she had left India and why she had not returned. Col. Olcott and Mrs. Besant kept that Letter hidden from those for whose benefit it was written. It did not see the light of day for more than thirty years. And W. Q. Judge in 1893 addressed an Open Letter to the Brahmins of India on the real Objects of the Movement and the dangers threatening in India.

In withdrawing from Mrs. Besant's society and from its Indian Section, Mr. Wadia addressed an Open Letter to his old associates and to all Theosophists. Its occasion was the same as that which drew the earlier letters mentioned. Mr. Wadia's communication is not unworthy of the models set by them. The publication of Mr. Wadia's Letter has cast a great light on the obscurities and perplexities enveloping the course of Mrs. Besant, her satellites and her society in the period since 1906. The Wadia Statement has gone round the world and has set hundreds of sincere men and women in all the Sections to reflection and investigation on the original impulse, objects and teachings of Theosophy in contrast and comparison with current psychic tendencies, practices and teachings presented as Theosophy and Theosophical.

The burden of correspondence, of inquiry for historical and verifiable facts, of requests for documentary references, not to speak of the demand for uncorrupted editions of the works of H.P.B. and W.Q.J. and for files of this magazine containing the history of the Theosophical Movement—all these tell an encouraging story of the dawning perception among Theosophists the world around that something has gone wrong with the various theosophical organizations and exponents, and afford a hopeful index of a determination on the part of many to *return to the Source* of the Movement —the Message and the Messenger—in order to regain that which was lost.

More these fellow students investigate, compare, test and verify everything and every one claiming to be Theosophy and Theosophical, more they will discover how absolutely the spurious and the adulterated have replaced the genuine and the pure ever since death put a terminus to the guiding and restraining hand of the Messenger and her Colleague.

The Path of Action

Attention has been given chiefly to the prevailing situation in the Besant theosophical society for the simple reason that it is the only one with a world-wide organization and membership; and to

its leading public figures because they embody the good and evil tendencies and activities of that society. Very similar practices and tendencies are in vogue in the hoi polloi of lesser theosophical and occult organizations. One and all, they spring from the same basic soil and seed: the soil of human nature, and the seed of misconception.

It must, therefore, necessarily be a matter of deep and friendly concern to all well-wishers of the Theosophical Movement, what course the minority of recalcitrants in the Adyar and other theosophical bodies of formal organization, may take. Now that they are aware of the spurious teachings, the corrupt practices, the false pretenses, so long accepted and acted upon in all sincerity as genuine—what course will they take?

Will they be able to recognize that he who has been misled is as much at fault in an intellectual and moral sense as those are in a spiritual and ethical sense who have misled him?

It is a time of all times for those who have been the dual victim of blind leadership and their own blind following, to take stock of the fortunes of war and see what lessons are to be learned from failure and defeat.

It is time to *recognize* that *no* theosophical book or exponent is entitled to the least consideration or reverence because of pretended authority; that *no one* can be trusted to do another's thinking for him. Negatively stated, these two propositions mean that *anyone soever* who claims or accepts intellectual and spiritual consideration and obedience by virtue of some assumed *authority,* is utterly unworthy of a moment's serious attention on the part of any one aspiring to real freedom of thought, real liberty of conscience, real emancipation of the soul.

Those who have been nurtured by false leaders and teachers have much to *unlearn,* as well as much to learn, if they would not again fall victim to fresh errors; and, what is worse, become themselves blind leaders of the blind. Of what avail to substitute for the Authority of Mrs. Besant and Mr. Leadbeater, that of Madame Tingley, Mr. Martyn, Mrs. Cleather or anyone else? What is the following of Authority but the ideas of a Personal God, a Vicarious Atonement and an Apostolic Succession under new masks? If those who are awakened and awakening really aspire to fit themselves to be the better able to help and teach others, is it not self-evident that they must speedily turn their energies and their efforts from mere iconoclasms, mere fighting over the personal equation, mere diatribes against those who have betrayed them? That they must turn to self-inspection, self-discipline, and heroic struggles to find and plant themselves firmly on the true foundation for all constructive theosophical work, individual or collective?

What the Teachers Have Said

Where else should they turn but to the neglected Source of the theosophical life—the writings and example of the Messenger and her Co-Worker? All that has been said above is but a repetition of what H. P. B. and Judge continually preached and practiced, and at every crisis reiterated as strongly as they knew how. Thus, in the great crisis preceding and following the formation of the "Esoteric Section," H.P.B. told her students frankly that the T.S. was a sham and a failure—and why. She wrote:

> The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule —universal brotherly love.

Is the Adyar T.S. *as a Body* fulfilling the requirement today any more than the Parent T.S. was fulfilling it in 1888-1889? Then of what use is it to Masters' Cause, and should anyone who aspires to serve that Cause remain in it, despite its numbers and its world-wide organization? Those who cling to it while bitterly fighting its leadership, its practices, and its sham teachings, say they do so because they desire to reform the society. Do they hope to achieve with the weapons at their command what Masters, H.P.B. and Judge failed to achieve when the evils were far less deeply seated than now? Do they desire to reform—or to destroy?

But there is another side to consider: Does the Society *as a body* want to be reformed? Have the few the Theosophical right, let alone the Theosophical duty, to go on fighting to destroy, if they cannot reform, what the vast majority must still think to be *the* "theosophical society?"

It is steadily and strongly insisted by all the reformers, so far as we know, that the Adyar T.S. is a *democratic* body, and they charge Mrs. Besant with autocratic rule. If so, they must know that this autocracy is not imposed—it exists by the desire and will of the membership. *Three* times—the last only recently—has Mrs. Besant been elected President by absolutely overwhelming percentages, the last time by the largest percentage of all, and when both her policies and those of her opponents were well known to all the membership. Not *one per cent* of the members opposed her candidacy; not *one-tenth of one per cent* registered any protest against her election. Shall then, this handful seek to enforce its ideas and its will upon the stupendous majority of their fellow members who have, as emphatically as they have democratically, endorsed Mrs. Besant and her policies? If so, where is their own consistency of either democratic or theosophical conduct?

In the great crisis faced at the death of H.P.B., Mr. Judge addressed to the theosophical world words of encouragement and of admonition. He said:

> All that the Society needs now to make it the great power it was in-

tended to be is first, *solidarity,* and second, *Theosophical education.* These are wholly in the hands of its members. The first gives that resistless strength which is found only in Union, the second gives that judgment and wisdom needed to properly direct energy and zeal.

History shows that these wise words were no more pondered and taken to heart by the members than the earlier words of H.P.B.

Again, in the great and final crisis of 1894-5, Mr. Judge once more essayed to give true suggestion and guidance. He wrote:

There is need of three things on the part of all—UNITY, STUDY and WORK.

Are the quotations given any less true, any the less applicable, now than when they were uttered? Were not *all* the failures due to disunion, lack of harmony, lack of study, lack of work, leading not only to desertion of the great Objects of the Society, the great Message of Theosophy, but at last to the substitution and acceptance of false Objects and spurious Theosophy?

To "return to the Source," to go "back to Blavatsky," does not mean blindly to follow her without in any way understanding who She was or what She represented; blindly to accept anything she did, everything she wrote, because she said or did it, without in any way understanding the laws and principles of the philosophy of which she was the embodiment. Too many, far, far too many, did that, both in the case of H.P.B. and of Mr. Judge. They would worship, they would follow; they would not *study and apply;* and hence when the mere bodily presence of the Teachers was removed, the great bulk of the members blindly followed false teachers and false paths with the same energy and zeal, but with no more judgment and wisdom of their own than if the Teachers had never been among them at all.

Elsewhere in this issue we reproduce two articles by Mr. Judge originally published following the death of H.P.B. The conditions then are the conditions now. We commend the teaching value of these articles to all those who seek but have not found the way.

A CALL TO WORK

H. P. B. has left us the token of her immortality. In making herself invisible by the veil of death she really performed the mighty miracle of being with us always, a Living Presence. Mr. Judge pointed to this perennial source of instruction and inspiration—the books and works of H. P. B.—but to receive their guidance and to embody their influence we have to depend on the purity of our own motive.

What do Theosophists, belonging to any organization or to none, desire to achieve? The programme of the Masters is clear and unequivocal—study of Their philosophy, service of Their humanity. Study and service are the two wings of the immortal bird of time; on them we soar to spiritual heights; on them we return to earthly toil, "true to the kindred ties of heaven and home." When suffering dogs the feet of poverty causing wars of hatred in the spheres of economics and nationalism, good men fall down in despair; this because they look at material effects and are blind to spiritual causes. Though the rank materialism of science is dead, it has reincarnated in a rank super-materialism whose goddess is Psyche. Though churchianity has received death-blows, sacerdotalism still survives. Though the Laws of Reincarnation and Karma have become popular as theories and words, the Law of Brotherhood is not understood and accepted, and all three are materialized. If the world at large suffers through this, the Theosophical Movement, alas! has not been free from its ill influence. Yet the cycle is auspicious.

We reprint two articles,—"The Theosophical Society" and "The Future and The Theosophical Society," by W. Q. Judge in *The Path.*, Vol. VI, with confidence that they will give hope to the down-hearted, inspire the wounded, and encourage the crest-fallen in the Theosophical world. They are meant to serve as a bugle call to all to renew the Holy War against their own lower natures, and also against the prevailing false notions due to untheosophic directions in the world of creeds—scientific, social and religious.

If earnest hearts in whom the fire of Theosophy has been burning, or who have merely known of its existence, will but ponder over the teachings of these two articles, a way out will be found.

Individuals equipped with the true knowledge are the prime requisite. Not organizations, but living men and women who will study and reflect with the definite view to teach and to help—that is the need of the Movement to-day. Individuals doing this, however separated by space, will be united by the beneficent energy of study. A unity of hearts will precipitate and produce a unity of hands, for as each individual studies and applies and lives The-

osophy he will become a magnet to which will be attracted others whose inner natures are ready.

Let us then take to the serious study of the philosophy of the Masters, never forgetting, not for a day over-looking, that we are preparing ourselves to feed hungry minds, to soothe suffering hearts, to uphold the hands which are aching with the pains of monotonous drudgery. Therefore we must have the knowledge and sympathy and strength that comes from within. *Theosophical education will produce solidarity.* To be true to the Movement we must be true to ourselves and then, presently "we will all labour together transmitting the same charge and succession and saturate our time and our era" with the Message of the Masters.

THE THEOSOPHICAL SOCIETY

The death of H. P. Blavatsky should have the effect on the Society of making the work go on with increased vigor free from all personalities. The movement was not started for the glory of any person, but for the elevation of Mankind. The organization is not affected as such by her death for her official positions were those of Corresponding Secretary and President of the European Section. The Constitution has long provided that after her death the office of Corresponding Secretary should not be filled. The vacancy in the European Section will be filled by election in that Section, as that is matter with which only the European Branches have to deal. She held no position in the exoteric American Section, and had no jurisdiction over it in any way. Hence there is no vacancy to fill and no disturbance to be felt in the purely corporate part of the American work. The work here is going on as it always has done, under the efforts of its members who now will draw their inspiration from the books and works of H.P.B. and from the purity of their own motive.

All that the Society needs now to make it the great power it was intended to be is first, *solidarity,* and second, *Theosophical education.* These are wholly in the hands of its members. The first gives that resistless strength which is found only in Union, the second gives that judgment and wisdom needed to properly direct energy and zeal.

Read these words from H. P. Blavatsky's *Key to Theosophy:*

> "If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized, living, and healthy body when the time comes for the effort of the XXth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said,

their prejudices and dogmatic illusions will have been, to some extent, at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this and then tell me whether I am too sanguine when I say that, if the Theosophical Society survives and lives true to its mission, to its original impulse, through the next hundred years—tell me, I say, if I go too far in asserting that this earth will be a heaven in the twenty-first century in comparison with what it is now!"

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

The Future and the Theosophical Society

In 1888 H. P. Blavatsky wrote:*

"Night before last I was shown a bird's eye view of the theosophical societies. I saw a few earnest reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious—theosophists. The former are greater in number than you may think, and *they prevailed*—as you in America *will prevail,* if you only remain staunch to the Master's programme *and true to yourselves.* And last night I saw . . . The defending forces have to be judiciously—so scanty are they—distributed over the globe wherever theosophy is struggling with the powers of darkness."

Every member of the Society should be, and many are, deeply interested in the above words. The outlook, the difficulties, the dangers, the necessities are the same now as then, and as they were in the beginning of this attempt in 1875. For, as she has often said, this is not the first nor will it be the last effort to spread the truths and to undertake the same mission as that taken up by Ammonius Saccas some centuries ago—to lead men to look for the one truth that underlies all religions and which alone can guide science in the direction of ideal progress. In every century such attempts are made, and many of them have been actually named "theosophical." Each time they have to be adapted to the era in which they appear. And this is the era—marked by the appear-

*See *Lucifer* for June, 1891, p. 291.

ance and the success of the great American republic—of freedom for thought and for investigation.

In the above quotation there is a prophecy that those few reliable theosophists who are engaged in a struggle with the opposition of the world and that coming from weak or ambitious members will prevail, but it has annexed to it a condition that is of importance. There must be an adherance to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers. There is not much doubt about that program. It excludes the idea that the Society was founded or is intended as "a School for Occultism," for that has been said in so many words long ago in some letters published by Mr. Sinnett and in those not published.

Referring to a letter received (1884) from the same source we find: "Let the Society flourish on its moral worth, and not by phenomena made so often degrading." The need of the west for such doctrines as Karma and Reincarnation and the actual Unity of the whole human family is dwelt upon at length in another. And referring to some of the effects of certain phenomena, it is said* "They have to prove . . . constructive of new institutions of a genuine practical brotherhood of Humanity, where all will become co-workers with Nature." Speaking of present materialistic tendencies, the same authority says:

> "Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon our help until it blends itself with metaphysics. . . . The same causes that are materializing the Hindu mind are equally affecting all western thought. Education enthrones scepticism, but imprisons spirituality. You can do immense good by helping to give the western nations a secure basis on which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. . . . This is the moment to guide the recurrent impulse which must soon come and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans."

This is the great tone running through all the words from these sources. It is a call to work for the race and not for self, a request to bring to the west and the east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal brotherhood. We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to which I have adverted; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the very worst of men.

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*_Occult World_, p. 101.

A subsidiary condition, but quite as important as the other, is laid down by H. P. B. in her words that we must "remain true to ourselves." This means true to our better selves and the dictates of conscience. We cannot promulgate the doctrines and the rules of life found in theosophy and at the same time ourselves not live up to them as far as possible. We must practise what we preach, and make as far as we can a small brotherhood within the Theosophical Society. Not only should we do this because the world is looking on, but also from a knowledge of the fact that by our unity the smallest effort made by us will have tenfold the power of any obstacle before us or any opposition offered by the world.

The history of our sixteen years of life shows that our efforts put forth in every quarter of the globe have modified the thought of the day, and that once more the word "Theosophy," and many of the old ideas that science and agnosticism supposed were buried forever under the great wide dollar of present civilization, have come again to the front. We do not claim to be the sole force that began the uprooting of dogmatism and priestcraft, but only that we have supplied a link, given words, stirred up thoughts of the very highest importance just at a time when the age was swinging back to anything but what the reformers had fought for. The old faiths were crumbling, and no one stood ready to supply that which by joining religion and science together would make the one scientific and the other religious. We have done exactly what the letter quoted asked for, led the times a step "to the primitive soul-satisfying philosophy of the Aryans."

But we can never hope to see the churches and the ministers coming over in a body to our ranks. It would be asking too much of human nature. Churches are so much property that has to be preserved, and ministers are so many men who get salaries they have to earn, with families to support and reputations to sustain. Many "houses of worship" are intimately connected with the material progress of the town, and the personal element would prevent their sinking the old and glorious identity in an organization like to ours. Congregations hire their priests at so much a year, to give out a definite sort of theology, and do not like to be told the truth about themselves nor to have too high a standard of altruism held up to them in a way from which, under the theosophical doctrines, there would be no escape. They may all gradually change, heresy trials will continue and heretical ministers be acquitted, but the old buildings will remain and the speakers go on in new grooves to make other reputations, but we may not hope to see any universal rush to join us.

Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain

true to the program and refuse to become dogmatic or to give up common-sense in theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use it and have the great opportunity H. P. B. outlines when she says, "Think how much one to whom such an opportunity is given could accomplish."

EVOCATIONS

The opinion of hermetic philosophy is unanimous in rejecting the theory of modern Spiritualists. Whenever years after the death of a person his spirit is claimed to have "wandered back to earth" to give advice to those it loved, it is aways in a *subjective* vision, in dream or in trance, and in that case it is the soul of the living seer that is drawn to the *disembodied* spirit, and not the latter which wanders back to our spheres. Nature—say the Kabalists—opens to life all its doors, and closes them as carefully behind, to prevent life from ever receding. Look at the sap in the plants, writes upon that subject Eliphas Levi, in his "Science of Spirits;" examine the gastric juice in the crucible of human bowels, or the blood in our veins; a regular motion pushes them ever onward, and once the blood expelled, the veins, auricles and ventricles contract and will not let it flow backward. "The living *souls* of a superior sphere" tells us Louis Lucas "can no more return to ours, than a babe already born re-enter its mother's bosom." We think as he and the other hermetic philosophers do, and, therefore is the story of Samuel coming down once more on earth to curse Saul, though believed in by the Christian Kabalists explained in quite a different wise. For them the witch of Endor was an ecstatic seer who through somnambulism and other occult means placed herself in direct communication with the mournful and sur-excited soul of the Israelite king and drew forth out of it the ever present form of Samuel whose image preyed on his mind. It is from the depths of the tormented conscience of the murderer of priests and prophets, and not from the earth's bowels, that arose the bleeding spectre of Samuel; and, when apparently his voice was vociferating anathemas and threats, it was *her* own lips and those of the pythoness—half *medium* and half *magician,*—who, drawing down from space the ever-living vibrations and notes of the prophet's voice, assimilated them to hers and reading clairvoyantly in the culprit's mind, repeated but what she saw engraved by the remorse in the thoughts of Saul. *"Chaos magnum firmatum est,"* says Robert Fludd, the great mediaeval Rosicrucian and Hermetic philosopher of England. "The great chaos consolidates and closes, and those who are *above* can no more come *down."*—H.P.B.

AMONG FRIENDS

"WELL, this communion of saints seems to be doing its work rather silently," commented Doctor breezily, dropping his hat and coat on a convenient chair, and advancing upon the disorderd tea-table like a man expecting something.

"Waiting for you to disturb us," responded Captain Blunt, toning the remark with a welcoming smile, and resigning his chair beside Mother. "Sit down here, drink your tea, and make some remarks," he continued. "Why all this dilatoriness? Five-thirty was the accepted hour."

"Yes, and the biscuits are cold, I'm afraid," warned Mrs. Crystal, pouring the Doctor's tea.

"The penalty of being a medico—or depending upon such," said Doctor. "But what were you talking about, to induce all that silence?"

"Theosophical fundamentals," answered Mr. Browser, "and the necessity for regular drill upon them—at classes and meetings, for the sake of speaker and hearer alike."

"But some of the folks do not fully approve of the program, Doctor," explained Mother gently, "not that there is anything one could name 'opposition' to the idea of constant presentation of fundamental Theosophy, of course," with a smile of reassurance that would have melted opposition, had there been any.

"It's just to work out the best method of propaganda," said Pilgrim. "The work in hand is to spread broadcast the teachings as rapidly and as widely as possible—to reach the most people, in the most effective way—especially those who need Theosophy most."

"And can *take it,*" added Captain Blunt, "for it's no use trying to devise ways and means of reaching mere 'metaphysical shoppers' or people who will come to hear an occasional lecture on some subject that intrigues them for the moment. It's Theosophical study and application that we want to promulgate and encourage."

"But what of the students and the regular attendants at meetings, who will hear practically the same old things over and over again?" objected Mr. Quester. "They won't like it."

"It isn't a matter of what people 'like,' or don't 'like,' don't you see, Quester?" said the Judge. "It's doing the right thing, at the right time, in the right way. The old saying is that 'Realization comes from dwelling on the thing to be realized.' Have any of us, do you think, such a full realization of Theosophical fundamentals, that dwelling upon them will not help us? As we do so dwell, we become ever increasingly glad to do it—sensing as we do the great benefit we are receiving therefrom. Furthermore, we all will admit that we 'came into Theosophy' on its fundamental

truths, so why not remember the enquirers who are present at every public meeting, since 'spreading broadcast' actually is our work and our charge? As for those who do not 'like' the method," he added, "liking or disliking is no basis for judgment. Those who continue to rely on such a basis will not be able to get from or give to Theosophy. Let such go where they can get what they 'like'—for *getting* would seem to be their end and aim."

"What line of subjects for talks, Pilgrim?" asked Captain Blunt.

"Karma, Reincarnation, and their applications—the line W. Q. J. and H. P. B. both indicated," was the answer. "Use any 'fancy' titles you like, but you'll always find the big audiences come to hear talks on the fundamental subjects. Check up your attendance book and it may astonish you!"

"But people are interested in modern movements and psychoanalysis and the new psychology and socialism and art and drama—and all that," objected Mrs. Crystal, at which brother Frederick nodded affirmatively.

"Let them go where such subjects are treated of, then," replied Doctor. "*Theosophy* is our job. I always find when I take one of such subjects that if I am not very wary I place the emphasis on the 'ology' or 'ism' treated, instead of upon *Theosophy*. Sounds horribly 'orthodox,' doesn't it, Laura?" he added with a chuckle. "But think it over—we're not spending time, money and work, and devoting all that we have and are, to pander to the passing fancies and incomplete and changing mental modes of the day. Our task is to continually try to formulate such expressions of Eternal Truth as may be grasped and made of service by the race mind, which is what we are dealing with."

"Exactly," agreed Pilgrim. "And I'll venture the opinion that no socialist who ever came to hear a talk on 'Theosophy and Socialism' was ever converted to Theosophy thereby—nor any psychoanalyst under similar conditions, nor any spiritualist—and so on. They come prejudiced and in opposition; whereas if they came to hear a talk and ask questions on 'Reincarnation,' for instance, they might find themselves unable to get away from its rationale—and eventually come along the straight road."

"I can endorse that from an experience of more than thirty years of active Theosophical work," declared the Judge emphatically.

"How about the social side of the work?" enquired Mrs. Crystal.

"Plenty of chance for that before and after meetings," said Captain Blunt shortly.

"But people have remarked that they thought us 'cold'," was the rejoinder. I think they miss the social life they have had in

the churches and in other Lodges—I know that I, myself, did at first."

"Don't you think, Laura, if we embody a principle of brotherhood in our Lodge work and life, it will take the place of that so largely artificial activity that we call the 'social side'?" queried Mother. "It would actually be felt by all those who came into our Theosophical rooms; they would *feel* that they were welcome and appreciated. Then if we were careful to provide for the greeting of strangers before or after meetings, all that is necessary would be done—and there would be a *genuine* quality in it. Thus the rooms would be kept for the promulgation of Theosophy, our sole duty—our very reason for existence—and such favoring currents as might have been established not all broken up by purely personal, social amenities. You see, friends," she concluded, "this is not a *personal* work in which we are engaged; the more we keep it impersonal, the more truly to the Soul itself will be its note and appeal."

"That is so," confirmed the Judge. "In the old days we used to have teas and 'conversationes,' as they were called. We were supposed to talk Theosophy, but they soon degenerated into purely personal functions—perfect hot-beds of gossip and tales of the 'occult' and phenomenal—did much more harm than good."

"Why, I remember one Lodge where we provided a social room for the men," said Doctor reminiscently. "Everybody hailed it with delight, but within a month we were hard put to it to drag out its occupants when meetings began—they would wander in a few at a time, five minutes to half an hour late, disturbing the meeting. And the arguments that went on! We just put the room to another use, and after a little grumbling everybody admitted that as a Lodge we were better off. No, the 'social side' has been proved a 'side issue'—and we have 'neither the time or inclination to take part' in them, you know, Laura."

"I guess you're right," said the latter resignedly.

"Well, let's at it, folks!" and Pilgrim's eyes flashed fire. "So far, so good—these are true lines to think about, embody, always feeling free to adapt as exigencies arise, for it is by self-induced and self-devised exertions that we learn and become more capable all the time."

"Yes—without qualification," agreed Captain Blunt, heartily; and there were approving nods from all around the room. "And now let's to our study—have to get our ammunition ready for the Holy War, you know."

And the gathering of the clans was over for that day.

FROM A LETTER

YOU ask about the Ego leaving the astral body. I think that the best comprehension of the subject can be had by analogy. When one is said to be asleep, the Manas or mind is no longer receiving nor transmitting impressions through the body; he passes into the dreamless state, where he functions as a spiritually self-conscious being until the cycle of return comes, to function through the body again. Now if we regard death as a more complete sleep, a final one for that body, the Ego would simply cease forever to function through that body; the *linga sarira* or "form" astral would immediately begin to disintegrate, remaining with the body until its last particle—except the skeleton—is dissipated. The Ego, however, is no more tied to the one than to the other; the *Kama Rupa,* or desire form, aggregates itself from the skandhas or tendencies of the lower nature clothed in astral matter (not the *linga sarira*), and the Ego ascends to Devachan clothed in his highest essence. The *Kama Rupa* quickly or slowly fades out according to the grossness of the nature of the man in life, but its "seeds" remain, awaiting for the return of the Ego from Devachan. As the Ego while inhabiting a body, and during the sleep of the body, may ascend to Devachanic regions without hindrance by the fact of the existence of that body or the desires pertaining to it; so after the death of the body the Ego is not held by the disintegrating processes of his lower principles, but may quickly pass through kama-locic (dreaming) to Devachanic state. The *kama-rupa* is but the mass of desires and passions, abandoned by the real person who has fled to "heaven." Yet as some dream more than others and in different ways, there is a period of greater or less extent, before the segregation of the *kama-rupa* is complete, before the Triad is entirely free. You will note that Mr. Judge writes, "When the separation is *complete* (between the body that has died, the astral body *and* the passions and desires) . . . the Higher Triad . . . immediately goes into another state."

If it is remembered that the real Man is the Perceiver of *all states,* the different states will simply mean *his perceptions on different planes.* When he finally leaves his lower principles or instruments he has no further perceptions of those sorts, but has others of a higher sort; he never ceases to perceive, while in manifestation—on any plane, he simply changes direction of perception. While occupying a body and during waking hours he is affected by the stimuli received through the body; after the body sleeps he is affected by the repetition of the stimuli more or less during the dream; these dies out and he is free as Ego on a still higher plane. At death these have a wider range, each of the lower principles *be-*

ginning to disintegrate immediately upon the death of the body, for *it* was the field of their operation.

* * *

Body of itself has no consciousness, no power of perception; it is the gross, concrete, earthly part with which we contact earthly things. One of the Teachers wrote "Chelaship does not consist in any kind of eating or drinking, in any practices, observances, forms, or rituals; *it is an attitude of mind.*" Another Teacher said "Seek ye *first* the kingdom of heaven and all the rest shall be added unto you." The reason for this is that it is the mind which is involved; if we resort to practices, then the mind is bent upon them, becomes more and more implicated in them, and as they are concrete things, the mind becomes of that direction. Jesus said "Be ye not as the Pharisees who make clean the outside of the platter." The inner nature has a diet out of our thoughts and motives. If those are low or gross or selfish, it is equivalent to feeding that nature upon gross food. True Theosophic diet is therefore of unselfish thoughts and deeds, untiring devotion to the welfare of Humanity, absolute negation of self, unutterable aspiration to the Supreme Soul. This only is what "we" can grow upon, and vain are the hopes of those who pin their faith on any other doctrines.

As to bodily food. It is that which best agrees with you, taken in moderation, neither too much nor too little. If your constitution and temperament will permit vegetarianism, then that will give less heat to the blood. "If from illness or long habit a man cannot go without meat, why, by all means let him eat it. It is no crime; it will only retard his progress a little; for after all is said and done, the purely bodily functions are of far less importance than what a man *thinks* and *feels,* what desires he encourages in his mind and allows to take root and grow there." (H.P.B.)

I am saying so much on this subject because experience has shown that it is so easy for students to slip into bodily observances and stay there; it is the wrong end to begin on. It is best not to make any particular selection as to diet; take what best agrees with you and sustains your body best. There is nothing in vegetarian diet to create spirituality. The Hindus who have been vegetarians for centuries are for the most part degraded, and the better portion have as much difficulty as the western man in the acquirement of spiritual knowledge. Also, cows and sheep would be spiritual if such food had that kind of effect. It is the motive that counts, too, in anything. If a person stops eating meat in order that he may by complying with that condition, attain to a development he has set before him, he misses the mark and has acquired a selfish motive for the line thus adopted. Also, of course, you should know that it has proved to be a real danger for western peoples, whose digestive organs have become habituated to a meat diet, to change

to a vegetarian one. The trouble does not arise from weakness following lack of meat, but from imperfect digestion causing disease. This is due to the retention in the stomach of vegetable matter for so long a time that yeasts and other growths—including alcoholic fermentations are thrown into the circulation; these are sufficient to bring on nervous diseases, tuberculosis, and other manifold derangements. It is well known that a man who has melancholia due to systemia cannot expect to reach a high development in occultism.

The first thing then is to have the right kind of thoughts; the other and by far the least important is diet; the main thing in this to be observed is, eat whatever will keep the body in the best working condition, so that it may be as effective an instrument for work in the world as possible.

It is quite true that the foods of the present time are not ideal. In the future, better products will be had, but they will come from right thinking; our present work is to think from a right basis and become established in that basis, and assist others to do likewise; from this will flow what is in accord with it—from within, outward —a natural growth.

ANIMAL SOULS

Western Science, of course, as a rule, holds that animals have no conscious Ego, but this we know to be erroneous; they possess no spiritual, but they *do* possess an animal, consciousness. Could men communicate with them, they would discover not only this, but also that many of the anthropoid apes possess an intelligence, consciousness, etc., little inferior to that of lunatics and madmen, and some desperately wicked and depraved men who have, in fact, become animals, through the loss, temporary or permanent, of their sixth and seventh principles, even while the combination of the other five principles is still intact, *i.e.*, even during life.

Was it some hazy tradition of the truth handed down through the Romish Church, which has ever possessed some secret knowledge of the teachings of the ancient mysteries, or was it the great Poet Soul's own glimpses into the Astral Light, that made Dante represent the souls of several of his enemies as already in the "Inferno" though the men themselves still lived upon earth? Of course, the fragment of truth thus embodied, was utterly distorted by the malign influence of the then prevalent material Hell superstition—but it was quite possible, as the Modern West has still to realize, that the souls of some of these evil men might have already passed away (though not to the fabled Inferno), whilst the men themselves still lived.—H.P.B.

MUSINGS ON THE TRUE THEOSOPHIST'S PATH

II.

"WORK as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness."—*Light on the Path.*

We are tried in wondrous ways, and in the seemingly unimportant affairs of life, there often lie the most dangerous of the temptations.

Labor, at best, is frequently disagreeable owing either to mental or physical repugnance. When he who seeks the upward path, begins to find it, labor grows more burdensome, while at the time, he is, owing to his physical condition, not so well fitted to struggle with it. This is all true, but there must be no giving in to it. It must be forgotten. He *must work,* and if he cannot have the sort he desires or deems best suited to him, then must he take and perform that which presents itself. It is that which he most needs. It is not intended either, that he do it to have it done. It is intended that he work as if it was the object of his life, as if his whole heart was in it. Perhaps he may be wise enough to know that there is something else, or that the future holds better gifts for him, still this also must to all intents be forgotten, while he takes up his labor, as if there were no to-morrow.

Remember that life is the outcome of the Ever-Living. If you have come to comprehend a little of the mystery of life, and can value its attractions according to their worth; these are no reasons why you should walk forth with solemn countenance to blight the enjoyments of other men. Life to them is as real, as the mystery is to you. Their time will come as yours has, so hasten it for them, if you can, by making life brighter, more joyous, better.

If it be your time to fast, put on the best raiment you have, and go forth, not as one who fasts, but as one who lives for life.

Do your sighing and crying within you. If you can not receive the small events of life and their meanings without crying them out to all the world, think you that you are fitted to be trusted with the mysteries?

The doing away with one or certain articles of diet, *in itself,* will not open the sealed portals. If this contained the key, what wise beings must the beasts of the field be, and what a profound Mystic must Nebuchadnezar have been, after he was "turned out to grass!"

There are some adherents of a faith, which has arisen in the land, who deem it wise to cast away all things that are distasteful

to them; to cut asunder the ties of marriage because they deem it will interfere with their spiritual development, or because the other pilgrim is not progressed enough. Brothers, there lives not the man who is wise enough to sit as a judge upon the spiritual development of any living being. He is not only unwise but blasphemous who says to another: "Depart! you impede my exalted spiritual development."

The greatest of all truths lies frequently in plain sight, or veiled in contraries. The impression has gone abroad that the Adept or the Mystic of high degree, has only attained his station by forsaking the association of his fellow creatures or refusing the marriage tie. It is the belief of very wise Teachers that all men who had risen to the highest degrees of Initiation, have at some time passed through the married state. Many men, failing in the trials, have ascribed their failure to being wedded, precisely as that other coward, Adam, after being *the first transgressor* cried out "It was Eve."

One of the most exalted of the Divine Mysteries lies hidden here—therefore; Oh Man, it is wise to cherish that which holds so much of God and seek to know its meaning; not by dissolution and cutting asunder, but by binding and strengthening the ties. Our most Ancient Masters knew of this and Paul also speaks of it. (Ephesians v. 32.)

Be patient, kindly and wise, for perhaps in the next moment of life, the light will shine out upon thy companion, and you discover that you are but a blind man, claiming to see. Remember this, that you own not one thing in this world, your wife is but a gift, your children are but loaned to you. All else you possess is given to you only while you use it wisely. Your body is not yours, for Nature claims it as her property. Do you not think, Oh Man, that it is the height of arrogance for you to sit in judgment upon any other created thing, while you, a beggar, are going about in a borrowed robe?

If misery, want and sorrow are thy portion for a time, be happy that it is not death. If it is death be happy there is no more of life.

You would have wealth, and tell of the good you would do with it. Truly will you lose your way under these conditions. It is quite probable, that you are as rich as you ever will be, therefore, desire to do good with what you have—and *do it*. If you have nothing, know that it is best and wisest for you. Just so surely as you murmur and complain just so surely will you find that "from him that hath not, shall be taken even that which he hath." This sounds contradictory, but in reality is in most harmonious agreement. Work in life and the Occult are similar; all is the result of

your own effort and will. You are not rash enough to believe that you will be lifted up into Heaven like the Prophet of old—but you really hope some one will come along and give you a good shove toward it.

Know then, Disciples, that you only can lift yourselves by your own efforts. When this is done, you may have the knowledge that you will find many to accompany you on your heretofore lonely journey; but neither they or your Teacher will be permitted to push or pull you one step onward.

This is all a very essential part of your preparation and trial for Initiation.

You look and wait for some great and astounding occurrence, to show you that you are going to be permitted to enter behind the veil; that you are to be Initiated. It will never come. He only who studies all things and learns from them, as he finds them, will be permitted to enter, and for him there are no flashing lightnings or rolling thunder. He who enters the door, does so as gently and imperceptibly, as the tide rises in the night-time.

Live well your life. Seek to realize the meaning of every event. Strive to find the Ever Living and wait for more light. The True Initiate does not fully realize what he is passing through, until his degree is received. If you are striving for light and Initiation, remember this, that your cares will increase, your trials thicken, your family make new demands upon you. He who can understand and pass through these patiently, wisely, placidly—may hope.

—THE PATH.

RELIGION AND RELIGIONS

Surely, without in any way lowering down the Christ system, or even the *ideal* Christ, we can say what is but too easy of proof, that, properly speaking, there is no "Esoteric Christianity," no more than there is Esoteric Hinduism, Buddhism or any other "ism." We know of one Esoteric doctrine—"the universal secret Wisdom-Religion" of old. The latter embraces every one of the great creeds of the antiquity, while none of these can boast of having it in its entirety. Our mission is to gather all these scattered rays, bring them back to one focus, and thus help those who will come after us to unveil some day the glorious sun of Truth. Only humanity must be prepared for it—lest it should be blinded by the unexpected splendour. The true Theosophist, he who works for the sake of truth—not for his own self or personal predilections—ought to respect every religious system—pander to none.—H.P.B.

THEOSOPHY—THEORY AND PRACTICE

THEOSOPHY is both a science and an art. From the viewpoint of a science, it is a teaching in regard to life, its laws, its processes, its manifestations, its developments, and their resultants; from its aspect as an art, Theosophy is a mode of life. We have in English a simple phrase which well expresses these two aspects: theory and practice.

Whenever there is presented to us that which seems to be a wisdom greater than ours it must remain to us unreal until we take the necessary steps to make it part of our experience; that we call theory. When we have verified the theory by personal application, then it becomes practice. Those who come to Theosophy expecting to gain from theory are as deluded as those who go to whatever sect or church, philosophy or science. The theory can be presented; books will give it; but when anyone goes to the books, he gets but the speculative doctrine, the theory of life, of its laws and processes, of its modes of manifestation and what they lead to. All the time the enquirer is an indivisible part of that very life of which the theory treats. Act, he must, because action is the law of life. Action of every kind is a sowing on the life that surrounds, and the reaping must be from that life and in strict accord with the seed sown.

If we study the teachings of Jesus as they have come down to us, or the teachings of Plato, or of Buddha, or of Krishna, or of any other of the world's great leaders and teachers, we shall find they invariably taught this very doctrine. How did they come to know it? In but one way; they recognized that the only way to determine the truth of any teaching is to apply it oneself, and having so applied, they were able to weed out in themselves the erroneous and the false from the true, and gradually arrive at a state of pure knowledge. The transmission of the true doctrine of life is continuous, is unbroken, never having had a beginning, and can never come to an end. There are always the knowers of the truth in regard to the divinity in, permeating and enveloping all Nature, God-like knowledge.

In the light of this teaching of Theosophy, of theory and practice, of study and application, let us, then, consider what it is theoretically. From first to last Theosophy teaches one vast inclusive principle—there is nothing apart from Life. To understand that, one does not need a "revelation," or creed, or ritual. Now enlarge our conceptions of Life until they become as high as Life itself in its highest manifestation, and until they become as low as Life in its lowest manifestation—and we are ourselves conscious tabernacles of the Most High. People talk about "good" and "evil;" there is no "good" apart from Life; there is no "evil" apart from

Life; both alike are manifestations of Life. We speak of the mineral kingdom as if it existed apart from and outside of Life; yet it has its laws, its manifestations and a most orderly sequence. The mineral kingdom is a sleeping manifestation of life; the vegetable kingdom is a dreaming manifestation of life; the animal kingdom, a crying, questing, calling manifestation of life; and the human kingdom, that stage and manifestation of life when for the first time the evolving self begins to recognize that God is not in one place, man in another, and Nature in a third quarter, but that these three are veritably one. H.P.B. wrote that the overwhelming difficulty in the face of the Western theologian and of the Western scientist and of all those who are conscious and unconscious followers of sectarianism, of materialism masquerading as pseudo-religion, of materialism masquerading as pseudo-science, is the non-perception of the substantial nature of life itself. What was there in the beginning of manifestation? Can one imagine anything back of Life? When the earth and heavens are rolled up like a scroll and dissipated like incense smoke throughout the endless reaches of invisible space, what will remain? Life. What is it that thrills through every atom, asleep, awake, or in that pulsing moment that we call the dream state? Life, nothing but Life.

In the perception of an omnipresent, eternal, boundless and immutable Principle back of everything, sustaining everything, creating everything, changing everything, withdrawing everything into itself—Life, Spirit, Consciousness—we have the first step in the theoretical understanding of what Theosophy is.

The second step is the perception of the Spiritual identity of all beings, the basis of Universal Brotherhood. That is the basis of every hope, every speculation, every longing and aspiration and, as well, of every false teaching of immortality. If the life that courses in what each calls "myself" and the life that is in the atoms of our bodies and in the viewless air and in the tidal haste and hurry of the vast waters of Space; if the life that is in all of us is indivisible and inseparable from the One Life, how can we ourselves be other than "ancient, constant and eternal?" It is only when a man esteems himself in his pride, and ignorance, *separate*—that the life that he calls "myself" *is* separate from the life in the men about him, separate from the life in the elements, separate from the One Life which permeates all, it is only thus that the vision of immortality becomes but a dream. We have to burst the illusion that our life is separate from the One Life if we are to gain any conception of the ceaseless struggle of Life, the ceaseless struggle for Brotherhood, for fraternity, for unity that goes on everywhere in Nature.

Manifestly, differences in abundance exist, varieties in degree surround us on every hand, but they are not the source of our woes. There is no friction between a pear and a peach; between a fig tree

that bears nothing but green leaves and one laden with fruit; there is room in Nature for everything that is, else it could not be there. There is room for the evil and room for the good, room for the to-be-born, the being born, the old, and the dying; room for moons and planetoids just as much as for suns and for comets.

We say the trouble with the world today is due to "human nature." What is human nature? It is the theory of life that we *practise.* The teachings of Jesus are theories of life that we do not practise; so are the teachings of H.P.B. and of Krishna. We *believe* Theosophy and *practise* human nature; we *believe* in Jesus and *practise* human nature; we *believe* in Buddha—take *pansil* as the Christians go to the Communion Table,—and all the time our basis of action is human nature. Let us consider what is "human nature." Human nature is "safety first—for me." Human nature is "look out for Number 1;" human nature is *selfishness.* To save our bodies from day to day, from year to year for three score years and ten, we wreck our souls life after life; we put our divinity in pawn and never take it out of the pawn-shop from life to life; because if life is *one* and not *many,* the death of spiritual living is selfishness. Do we know that the life which is ours is the only real thing in all the eternities, is the most sacred thing there is; and that every form, every power, every function, every faculty, is a form and power and function and faculty of the Supreme Spirit? The life in any form is the God in that form; this God dwells there either as a pig in a sty, nescient of everything but his own ignorance; or he dwells there like a benign priest in a saving tabernacle.

Theosophy teaches not to seek dominance of Nature, nor dominance of one's fellow man, but to seek to co-operate with Nature and with the life in all evolving fellow beings; not to seek possessions but to work for the necessities of life. What are the necessities of life? The necessity of the Spiritual Life is Brotherhood; without that it starves as far as knowledge here is concerned. The Spiritual life is almost entirely driven out of the life of mankind; why? Man has starved it. And so we should get a clear light that the same life is in all and that the woes of the world are due to selfishness—human nature—yet that there is that in us which is divine; divine power as well as divine nature. It is because we do not recognize this divine power that we cannot discriminate between the appeal of the patriot and the appeal of the politician; therefore the politician trades upon the patriotism in us. We do not know the difference between a sectarian and a Spiritual teacher, and therefore the priest preys upon the divine longings in our hearts. We do not know the distinction between Spirit and matter, and therefore the materialist preys upon our longings during this life, saying, "Make the most and best of your possibilities here." The religionist bids you to be happy in the life hereafter and suffer in this. It

makes no difference which way we turn, we are faced with false teachings claiming to be true, and unless a man is prepared to realize, to see for himself the One Life, and to act upon that perception, to practice according to what he sees, he must forever fight; he must eat or be eaten; he must rob or be plundered; he must cheat or be betrayed. The great wheel is set in motion, swinging the pendulum this way, and as far as it is swung in any direction, so far will it swing back in the other. So, if we cheat others, Life will not forget, and though the memory fades and the writing grow dim in our bodies, next life we are cheated, we are betrayed.

Every man sees from what to him is the highest, down to what to him is the lowest; that is his angle of Spiritual vision, because Spiritual knowledge is our perception of life itself as it is, and Spiritual knowledge must necessarily include all kinds of actions and manifestations good and bad. With that sheer distinction of good and noble and true and philanthropic and benevolent and fraternal, on down to the most devilish idea of preying upon our fellows, cannot we see which is the better path? Unless a man chooses the better, chooses the nobler, chooses the truer as he sees it and then practices it, he will infallibly use his powers according to the lower perception. If he does he holds back, he debases, he disintegrates, he corrupts the life about him, and then in the next life and the next and the next he reaps what he sowed.

Theosophy comes like a current of pure air off the uncontaminated seas through the foul streets of a great city in summer. Theosophy is a breath of pure Spiritual teaching blown square across the fetid atmosphere that we call religion, philosophy and science. We all seek something, else we had not come inquiring to Theosophy; we cannot possibly have the imagination and the longing unless that which we desire and that for which we long, exists. In the teachings of Theosophy is to be found what a captain of a ship finds in the chart room; there is to be found the topography and the lines of action, of study, of reflection, of meditation, which shall lead into the position indicated by Krishna when he says: "I will now tell thee what is the object of wisdom from which a man *enjoys* immortality." Because we *think* we are mortal, the best enjoyments we can get are mortal enjoyments. The best enjoyments we can get are earthly enjoyments because we *think* we are of the earth earthy. We are *Spiritual,* however ignorant, however corrupt, however depraved we may be. To cure that corruption, to remedy that depravity, to once more see God as omnipresent; to once more see the Supreme Spirit in all things is the final step in the path of Spiritual evolution. All Nature exists for no other purpose than for the sake of the Soul's experience and emancipation, and that *all shall to some degree be helped to see,* is the purpose of the teachings of Theosophy.

"THE SAME OLD THINGS"

PERIODS of mental and "spiritual" boredom are common with earnest students of Theosophy. That they are assimilative periods,. or may be, is what we do not understand. While they are on us we believe that they are going to last forever. That is because we lay hold of them with such serious and terrible earnestness; we would not feel so, did we not pump them full of power by our thought. Consider the caterpillar: when it moves from one leaf to another—from a lower leaf, say, to a leaf that is higher up. Is there not for it a period of vain reachings? Coming to the edge of one leaf and desiring to reach up and over to the other, does it not writhe and stretch, and put forth and pull back, trying here and there and elsewhere, having a busy, but actually a static, season so far as progress is concerned? Then at last it reaches over, and draws *itself* over to the higher leaf. At times with us would-be disciples, things are very much like that.

To be "sick of things," in difficult, probationary days, sometimes indicates progress. Not that we need to be proud of the state or seek to induce it, or utilize the fact in our fits of mental laziness or "personality" as an excuse. Well we should know, "An excuse is worse than a lie; for it is a lie guarded." But we would not feel "sick" if we were satisfied with *ourselves,* that is certain. We think it is the environment which dissatisfies us, though when we look things over thoughtfully we find it is the same old environment that was observable when we were so well satisfied not long ago. We are the variants, not the environment; our attitude toward it has shifted, not the thing itself. Our "sick of things" feeling is the best evidence in the world that we have moved onward somewhat in our spiral path of evolution. We are in a *critical* state, using the term in a technical sense as a state between two states—neither the one nor the other, but between the two, and partaking something of the nature of both. After a time, like the caterpillar, we will reach over to the new and higher leaf, and draw ourselves up to it.

Yet, it is a state which must be refused indulgence.

If we are unable to break it by taking an honest accounting of our mental and moral situation, unable to reason ourselves into a better frame of mind, unable to energize ourselves by flogging the Personal Idea into subjection and peace—for these are things that we must try—we can pursue another method.

The first and best thing to do is to recognize the condition. If with that recognition comes a chuckle—or at least a little smile—it is one more time a sense of humor has saved the day. The next best thing is to get out of that place metaphysical by moving to some task physical: go out and help somebody, with a smile on

your face, convinced that it is the most important task that you can possibly do, and that you are the only one who can do it. For it *is* that to you, *if you think so*. Thus our important selves are set at their legitimate tasks, in accord with the demands of Great Nature, where before vain phantasies engaged us.

Plunge a sponge into a bowl of water and let it fill itself; lift it out, then try to get some more water into the sponge. No matter how many times you plunge it in the bowl, the sponge will carry no more water, for it is already full. The task is to get more water into the sponge. How? Why, just squeeze the sponge; it is as simple as that!

We are like the sponge; Theosophy, the water; our books, our meetings, our affairs of daily life—all constitute the bowl. If we have reached a point of saturation, as every student does sooner or later, we must *squeeze the sponge:* which means step out and perform some service—spill *ourselves,* by life, by service, by helping others, by consciously and confidently going out of our accustomed ways to initiate and carry through some unselfish action. What that action is does not matter so much, though common-sense ought to warn us and prevent the action from being "love's labor lost." It is the *doing for others* that counts for most, and that serves to "break" our state.

The foregoing method is *infallible*. Self-interest starts us, makes the action seem necessary; it soon is set aside as a motive and a purer one substituted—to help others. The specific application will become apparent when we have looked the field of possibilities over and selected that action and purpose we propose to perform and fulfil.

What a change comes in our metaphysical climate when service has vitalized the old familiar things! The whole world and our relation to it seems once more to come into harmony and line. The caterpillar has drawn itself over to the leaf that is just above, there to rest and recuperate in the sunshine, there to feed and strengthen itself against its next upward climb on the spiral path of evolution towards the glorious creature it will become. Our books open up to us again, to reveal new and deeper meanings. The meetings are no longer gatherings where we hear "the same old things," but instead we marvel that we did not perceive what was in the well-worn phrases. "Why didn't he ever say *that* before," we exclaim to ourselves, and then remember it has been said and resaid; but we did not *get* it.

We begin to sense the truth of the saying of a true Teacher: "One can hardly exhaust the shades of meaning and applications that can be made in regard to these apparent commonplaces," now become commonplaces no longer for us. We find that these words

are but a transmission, a re-statement of what W.Q.J. had written before:

"I find that you state my view exactly. That view is that the A B C of Theosophy should be taught all the time, and this not only for the sake of outsiders, but also for the sake of the members who are, I very well know, not so far along as to need the elaborate work all the time. And it is just because the members are not well grounded that they are not able themselves to get in more inquirers. Just as you say, if the simple truths practically applied as found in Theosophy are presented, you will catch at last some of the best people, real workers and valuable members. And Theosophy can best be presented in a simple form by one who has mastered the elements as well as 'the nature of the Absolute.' It is just this floating in the clouds which sometimes prevents a Branch from getting on. And I fully agree, also, that if the policy I have referred to should result temporarily in throwing off some few persons it would be a benefit, for you would find others coming to take their places. And I can agree with you, furthermore, out of actual experience."

DOGMATISM

Dogmatism is a failing of many. I think it is engendered by a feeling of insecurity, in reality, while endeavoring to assure oneself and others of certainty of one's correct knowledge. Of course there are other kinds: that is, the maintenance of one's own opinion simply because it is one's opinion—an egotistical assertion. Dogma is said to be that which appears good and right to one; Dogmatism—arrogance usually, is assertion. It always calls up to my mind the idea of the assertion of a statement the proof of which is unattainable. One may speak convincingly of that which to him is true, without incurring the charge of dogmatism. When we are convinced of the truth of a matter, there is no reason why we should not voice that conviction as strongly as the case demands, but there is no reason why—in such case—we should demand acceptance of it. In our case we do not demand acceptance of Theosophy; we point out its principles and their applications. Theosophy makes certain statements as being matters of knowledge by perfected men, but not as statements to be believed. It is shown that such knowledge, being acquired by Them from observation and experience in many bodies can be reached by all men, and the ways to do so are pointed out. The reasonableness of the claim of knowledge takes the statement out of the realm of dogma.

"Consciousness is ubiquitous, and can neither be localized nor centered on, nor in, any particular subject, nor can it be limited. *Its effects alone* pertain to the region of matter, for thought is an energy that affects matter in various ways, but consciousness *per se* does not belong to the plane of materiality."

IN TRUST

DOUBT is the worst of all obstacles to the student, and in fact to all mankind. So long as doubt remains there can be no peace, no certainty, nor any hope of finding such in this world now, nor even in the vast reaches of other universes on which we may live in ages yet to come; the doubter now will be a doubter then, and so on while the wheel revolves. Doubt arises from ignorance. What we need is knowledge; before getting knowledge we must know that it exists, and if knowledge exists there must be the Knowers of Knowledge.

These Knowers are the Masters. In the abysses of sorrow, despondency and despair that come to every true student as he attempts to follow the small old Path, he must renew his faith in the fact of Masters as the Friends and Compassionators of Mankind—Friends and Compassionators, only, having naught to do with our violations of Law, nor with our involvements in matter. For the disciple is expected to deal with the snake of his lower self, unaided; but with our efforts, our motives and our aspirations, They have everything to do. They stand ever *ready* to help, but we must prepare the material for the Architect. When the materials are prepared and ready, we may know that the Architect will appear, for not even Humanity—much less the aspiring student—has ever been without these Friends and Elder Brothers of the race.

The earnest student is one who is *making effort,* the best he can and that he knows how to do, however futile the results may seem. Even if he feels himself so faulty that try as he will, in the unfathomed depth of his being he knows there is yet unmeasured selfishness, he can still have faith in his choice, his wish for an unselfish motive as the only desirable end and aim. He may by the fact that he sees such desirability, know that Selflessness is in him even as he *is,* or he could not aspire to it. Why not, then, in his deepest despair reflect that his despair lies in being able to *see* infinitely better than he does, and that *he is that Seer,* no matter how small and weak he may feel?

When we make effort, honest effort, that seems to be of no avail and to end in disaster, let us look openly and honestly at the Law as *complete,* not leaving *us* out any more than any other unit of life. To think that there is no compensation for effort in right direction, no matter how ineffectual it may seem, is to ignore the fact of Law. To try to manage results for oneself, to try to predicate any result for oneself would indeed be folly, since to do so, it would be necessary to have the knowledge of all past heredity of the three lines of evolution of man! But we can be sure that effort in the right direction always does bring results. If we have tried

and failed—or simply tried—let us remember only that, and *have faith in it.*

"Try, ever keep trying," said that great personage H. P. B.; and They have ever said the same thing. *Trying* to help is all that even They can do in their efforts for a blind Humanity. Let us then have faith that "by being steadfast we shall at last become steady." If our struggles are hard, then we shall have the compensation, not because we look for it for ourselves, but because it must come under Law—the Good Law that moves ever for Righteousness. In this trust, and whole-hearted in the performance of our duty, we shall at last have that fiery and unqualified application to whatever work is at hand, which is the prime and shining characteristic of the Great Ones. It was said of Mr. Judge that he would walk over hot ploughshares to do his duty—his "work."

Is it conceivable that They have not found a subtle secret reward in Duty itself? Since Masters are beneficent forces in Nature, might They not actually be *found* in the doing of unselfish duty—in the beneficence of the force expended in Their name for Their work? No matter how distasteful the "work" might be, it would become sweetened by the same motive which was Theirs. Not what is done but with what spirit and intention it is done, They say. Then, although at times the Path seems swept of every dear and familiar land-mark and o'erspread by the bleak winter of Dearth and Death ahead, we may know *They have not forgotten,* and that *They never forget anything* done in Their name, in any degree; nor any effort whatsoever, even the least made. In our very darkest hour They surely do send "reminders," when we have not chosen the way or manner by which these reminders shall come.

WORK WITH NATURE

If an individual attempts to move in a direction other than that in which Nature is moving, that individual is sure to be crushed, sooner or later, by the enormous pressure of the opposing force. We need not say that such a result would be the very reverse of pleasurable. The only way, therefore, in which happiness might be attained, is by merging one's nature in great Mother Nature, and following in the direction in which she herself is moving: this again, can only be accomplished by assimilating men's individual conduct with the triumphant force of Nature, the other force being always overcome with terrific catastrophes. The effort to assimilate the individual with the universal law is popularly known as the practice of morality. Obedience to this universal law, after ascertaining it, is true religion, which has been defined by Lord Buddha "as the realization of the True."—H.P.B.

ON THE LOOKOUT

"O Tempora, O Mentes!"

A curious and valuable combination appears in a single issue of one of our popular dailies.

Dr. Mark A. Matthews, of the First Presbyterian Church of Seattle, classes the non-church-goer with the "bum, gambler, fraud, embezzler, outcast, loafer and scum of the earth." Fortunately, lest one be somewhat puzzled as to the moving cause of this benign outburst of Christian charity, the gentle Doctor enlightens us as follows:

> **"Church support is an obligation. Church attendance is a duty. Worship is absolutely essential. And every honest man and woman discharges these duties and obligations every week."**

Now, it really would seem that those who decline to fulfil such light duties "every week," especially when left at full liberty to do unto their fellow men as they please the rest of the week, are unmindful of true gratitude, especially when the Doctor goes on to say that "The Christian Church has added 50 cents to every dollar's worth of property in America."

Undoubtedly, if the Doctor could prove this latter thesis, the problem of "church support," whether "every week" or otherwise, would be immediately solved, inasmuch as he has hit most deftly upon the tenderest spot in the "christian" heart.

But somehow or other our gratitude for the "50 cents" is tempered by a dim memory of certain words spoken by One, against whose name the entire "christian" church of today is a blasphemy; and we wonder just what relation the necessity of "forsaking all to follow Me," has to a fifty cent increase in the dollar.

The central feature of Theosophy is its ability to tie together and demonstrate the working of cause and effect between the most (apparently) diverse phenomena. So when we find in the same paper a recital of Cagliostro's correct predictions in regard to Marie Antoinette and Josephine, in which, and in the same sentence, he is referred to as "the famous Italian charlatan," we begin to speculate whether there may not be a connection between "50 cent Christianity" and the application of "charlatan" to an *admittedly accurate* prophet. Looking a little further, we discover that a certain Italian gentleman predicted, some time in 1918, that the war would end on November 11. No attention in particular was paid to him at the time; but immediately upon the Armistice, his relatives strenuously endeavored to incarcerate him in an insane asylum!

Which?

Inasmuch as Theosophists, from H. P. Blavatsky on down, have become accustomed (if not reconciled), to the epithets of "charlatan" and "lunatic," it is comforting to come suddenly upon a further article which seems to throw a great light upon the above erraticisms.

According to a bulletin issued by the national committee for mental hygiene, the number of hospital beds occupied by mental cases now exceeds all the remaining beds in use in general hospitals. This, of course, is merely a matter of academic interest to the general public, each constituent of which is serenely confident of present and future personal immunity from any mental disorders or failings whatever.

But in these days of high taxes and high living, it is much more to the point to learn that in some states the expenditure for the insane exceeds that for any other purpose, with the possible exception of education. (Significant juxtaposition, that!) The yearly cost of maintenance of mental cases is about $75,000,000, and the economic loss estimated at $200,000,000 a year. One in every ten persons in New York is receiving, or has received, treatment for mental trouble.

The medical profession is becoming seriously concerned in regard to the matter; although it is perhaps too much to hope that the concern will become great enough to lead to a reconsideration of the medical attitude and teachings which have contributed so largely to this result: namely, the ethical basis that man is a carcass and nothing else, from which it largely results that the only right is might, that physical well-being is the highest good, and that any means of attaining it are justified so long as they do not result in personal jeopardy.

Dr. Charles L. Lambert, lecturer on mental hygiene in Columbia University, goes far toward recognising the true condition, although it is too much to expect him to recognize a deeper cause in just such theories as those propounded by his colleague, Dr. Berman. He says:

> "Many of these mental troubles are due to lack of ability to adjust ourselves to our environment and conditions. We want something we do not possess, and very often lack the ability to achieve our object. This makes us disgruntled and we brood and brood over our 'misfortune' until we find ourselves in a state of 'nerves.'
>
> "Perhaps in our desire to succeed in a material way, we have not yet given enough thought to our behavior in our relations to man. And perhaps in these relations the influence of our emotions has told, rather than accurate thinking."

This is perfectly true; but all of it, and much more, was predicted and pointed out by Theosophy between 1877 and 1891, insofar as this country is concerned, and for untold ages in others.

Dr. Lambert proves himself ignorant of the true conditions and the true remedy by the remark that:

> "Man has worked out his material environment and his physical salvation rather well. Now he is beginning to turn to the problem of his own behavior and the deviations which may occur in the direction of delinquency, crime, personal inefficiency and social dependency, which problems are receiving much more accurate and intensive study than ever before in the world's history."

This is absolutely incorrect; and study proceeding along just the lines which brought about the conditions does not promise much.

INTO THE DARK

It is questionable whether man has worked out his environment and physical salvation well, so long as these things are on an absolutely inequitable basis, as at present; and there is some question as to how much benefit physical well-being will be in the future to a race which will be 100 per cent insane in 200 years from now, at the present rate of increase.

There is only one means of amelioration, which is by the elimination of selfishness. The profession which practises and upholds the supreme selfishness of vivisection, human and animal, and consistently denies Spirit and free will, is one whose pretensions to ability along this line must be rejected.

So long as men are taught from birth that "creatures are produced alone through the union of the sexes . . . and the enjoyment of the objects of their desires the supreme good," so long will they "seek by injustice and the

accumulation of wealth for the gratification of their own lusts and appetites," and will, "confounded by all manner of desires, entangled in the net of delusion, firmly attached to the gratification of their desires, descend into hell."

Thus the *Gita,* 5000 years ago, pointed out the dark path which the "civilized" nations have steadily followed, and thus proved beforehand the worthlessness of such contentions as that quoted above. And proved in this wise how long ago was known the only true rule of moral and mental sanitation:

> "But he who, free from attachment or repulsion for objects, experienceth them through the senses and organs, with his heart obedient to his will, attains to tranquility of thought. And this tranquil state attained, therefrom shall soon result a separation from all troubles; and his mind being thus at ease, fixed upon one object, it embraces wisdom from all sides. The man whose heart and mind are not at rest is without wisdom or the power of contemplation; who doth not practice reflection, hath no calm; and how can a man without calm obtain happiness?"

Teach *this* to the coming generations, and the problems of the alienist, as well as of the sociologist, will vanish like an evil mist of the night, for men will come to know that the innate nature of the Self, when freed from all desire, is Bliss itself, as many have found and are finding.

Pro and Con

The judicious and even minded editors of the "Scientific American" cannot well be said to be *pro* in regard to "psychic phenomena": But the good Father de Heredia (jesuit) is certainly "con" in more ways than one.

It seems that the Father undertook to demonstrate to the Editors that "spirit photographs" were all fraudulent, by the simple and conclusive method of proving that some of them could be made fraudulently. After a little informal séance, the Father rushes into print with the statement that he had successfully made "spirit photographs," under test conditions, and that the Editors were completely mystified.

In the next issue of the periodical, however, it is calmly and good-humoredly explained that the Father's claims are all correct, except that none of them fit the facts; the performance having been made under de Heredia's own conditions, and his trick having been detected and pointed out immediately; upon which he nevertheless insisted on continuing to show how it was done, anyhow.

The Editors, with quite uncalled-for charity, give him credit for believing what he says; as to ourselves, having a wide acquaintance with jesuits and jesuitic methods, the matter appears rather to tend towards a clever and premeditated effort to obscure issues at the source; since if "psychic phenomena" are accepted by the "Scientific American," they will be at once placed on a plane of respectability never before achieved; the which would be directly and dangerously against jesuit interests. The plan is obviously to discredit the "Scientific American," in case it cannot be used against the facts otherwise.

No one knows better than the Jesuit College the reality of the phenomena, and of the "occult world," and no body is more vitally interested in keeping these matters in the shade.

In the meantime an interesting example of the law of cycles is shown in the parallelism between the interest shown in psychic phenomena fifty years

ago, and that of today; and the scientific world is once more at loggerheads with itself, as of old.

PREJUDICE

The Editors of the "Scientific American" are now experiencing at first hand the karma of those who deal fairly and with open minds with such disputed phenomena.

A single reading of their original statement of motives and methods in their present psychic research competition should be sufficient to show that they espouse no cause, and are only looking for facts; also that in their view proof or disproof of such phenomena have no direct or necessary relation to spiritualism, *pro* or *con.*

Nevertheless, they are finding that those interested are divided merely into two classes: those who are violently for or violently against, none of whom deign to approach the subject from any standpoint other than personal prejudice. The Editors have good reason to complain, as they do, that "the world seems in a curiously illogical mood." It is the same world, and the same mood, as greeted H. P. Blavatsky and W. Q. Judge in their original attempt to set these phenomena on a sound basis and institute a sane and philosophical study.

We wish the Editors good fortune in getting at the truth, especially as the "Scientific American" is the one outstanding publication which shows a moral basis in its scientific work; but we have no illusions as to the reception they will receive, whatever their findings. We have been through it, like others far greater. There is nothing more unwelcome than unadulterated truth.

In the meantime it is interesting to note that the first competitor for the prize seems to have been a gentleman with much more nerve than judgment, as is shown by the somewhat amusing report of the séances. And, of course, it will be impossible to convince a non-spiritualist that all mediums are not fraudulent, or a spiritualist that this one *was.* The unfortunate Editors have doubtless discovered this for themselves by now.

CUI BONO?

Whether the times are ripe for a really scientific demonstration of the reality of the "ectoplasm" and kindred phenomena, is as doubtful as its utility.

Certainly we would hardly care to take the Karma of such a *demonstration,* which might well lead to an ill-balanced rush, scientific and mediumistic, for phenomena of various kinds; a rush which could hardly bring any good results to the race. However, as H. P. B. declared that the whole issue between Theosophy and official science, in many regions depended upon the existence of the astral body within the physical—in other words, the "ectoplasm"—our foreboding is tempered with a certain amount of hope for results which may lead some, at least, in the direction of wisdom.

The scientific mind, however, is convinced by evolution and not by reform: otherwise an overturn as the result of accumulated evidence would have taken place long ago.

Doubtless many scientists now convinced would like to see the decision (in public) postponed until the popular mind has a little forgotten the mass of opposing doctrines which it has been fed for so long. It is an unfortunate condition which necessitates the maintenance of a reputation for infallibility

along with such frequent reversals and changes. One might almost expect some to turn to Theosophy with a certain amount of relief, inasmuch as the Theosophist is the only man, religious or scientific, who always finds himself in accord with facts without ever encountering the necessity of changing his doctrines.

Blind Faith

The American Society of Mammologists has gone on record for vivisection as at present practiced with a resolution thus worded:

> "*Whereas,* it is a fact known to all thinking people that most of the great advances in medicine and surgery have been made as a result of experiments on living animals, especially mammals...."

Now, it is of course out of the question to expect a vivisectionist to concede the term "thought" to any process of cerebration not analogous with his own, therefore we may pass over in comparative silence the gratuitous insult to numbers of persons, theosophic and otherwise, who know nothing of the kind, and are violently opposed to any such unfounded statement: and who nevertheless prove and have proven themselves more than equal to any vivisectionist advocate whenever such have ventured into open debate with them.

However, we may be permitted to proffer the following questions:

1. If vivisection of animals for the benefit of man is permissible, then is not the torture or destruction of any being for the benefit of a stronger permissible? And, logically carried out, is not the destruction of 49 per cent of the human race for the benefit of the other 51, equally permissible? And if so, are not conquest-mad nations, such as the old Germany, entitled to admiration rather than to general execration? If the only criterion of right is might, then is not the claim of vivisectors, that they work unselfishly for humanity, pure hypocrisy, since in their philosophy there is no place for unselfishness? Is there any logical line between human and animal vivisection, and if so, what?

2. The great increase of cancer and other diseases, and of insanity, which has taken place in recent years, coinciding with the vivisection craze and the application of its results, is there not a strong probability that such increase is at least partly the result of unlimited serumization of the population, with the introduction of alien and fast-growing animal cells into the human body?

3. The results of vivisection having tended steadily toward the evolution of materialistic theories of life which can be positively proven to hold for the individual only the negation of freewill, and despair, is it not probable that the general unrest, selfishness, lack of responsibility, and general desperation of the present, are largely due to just these theories, which in themselves are irreconcilable with the conclusions being formed by many foremost scientific men?

4. If the real causes of disease are as held and alleged by medical doctors: namely, purely physical and material, does not such a theory entirely negate any rule of justice in the world, or any incentive to altruistic action on the part of the race: and if not, why not? And if said causes are not physical, but mental and superphysical, has medical science, then, effected the slightest advance toward any knowledge of the true nature of such causes, or toward their removal?

5. Has any scientist, medical or otherwise, ever embarked on a reasoned, thorough, and studious effort to prove the fallacy of the Theosophical explanations of all these matters, or to prove that the Theosophical doctrines do not, as claimed, contain more knowledge of real causes and cures than all Western science together?

WHOLESALE HUMAN TORTURE

In regard to question 1, it develops that some scientists, at least, have finally passed once and for all the line between human and animal vivisection, as was logically called for and certain to be the case sooner or later, especially as Pasteur, the much celebrated and overestimated god of modern medicine, made no bones about demanding human victims for his experiments.

According to reports and pamphlets of the American Medical Association, more than a thousand tests by various methods have been carried out on small children, of a distressing, dangerous, and painful nature, often resulting in partial loss of sight and other permanent disabilities, and in nearly all cases without any direct relation to any benefit to the unfortunate victim. It is, of course, unnecessary to state that few if any of the children were of any but poor parents; in fact some of the children were orphans and foundlings.

All this is defended by the American Medical Association, and in the next breath the Association remarks that "The public should definitely understand that the medical profession wholly repudiates and regards with abhorrence the employment of any proceeding whatever which is in any way likely to injure rather than to benefit a patient who has entrusted himself, or who has been entrusted to the physician's care."

It would seem from the above showing that the meaning would be clearer were the word "protected" inserted before "patient." All of which lends weight to our opinion that had vivisection never resulted in anything worse than wholesale suffering and injury inflicted on the poor and helpless for the benefit of the more fortunate, or in such utter moral obtuseness as shown, its evil effects would still far outweigh any putative and as yet unproven benefit.

"SCIENCE AND RELIGION"

The hard-pressed ranks of theology are finding some hope in an armistice with science, as formulated in a statement to which Dr. R. A. Millikan has secured many eminent signatures, and the gist of which is:

> "The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws, and processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals and the aspirations of mankind." (Note the truly delicious condescension in that "even more.")

Upon this basis the statement endeavors to have credited the claim that there is no conflict between religion and science. We may be permitted the opinion that to separate two fighting men will result in less physical damage to themselves, but will hardly prove both or either of them right. And the separation is wholly theoretical and artificial. Science, in the form of nearly every generally accepted psychological and physiological theory, invades religion, insistently and impudently, with a mechanistic, materialistic, and deterministic view of life which brooks no free will and upholds physical well-

being as the only object to be sought. Religion, in the person of Mr. Bryan and his millions of followers, seeks to chain science in the dungeons of medieval bigotry: and, having the courage of his convictions, as well as the following, he is as entitled to speak for religion as any of the vacillating opportunists who seek reconciliation with science in the interests of their prerogatives and perquisites.

This step is in the opposite direction from any real synthesis or reconciliation: and only two thousand years of eliminating reason from the realm of religion, could have made men blind to the necessity of true religion being in full accord with fact, and a fact-producer of itself: and to the necessity of true science not only not conflicting with the highest spiritual ideals, but of producing, adducing, and substantiating deep and powerful reasons why those ideals should be followed.

The history of christianity (and no other religion is recognised by the signers) has been one of suppression of conscience and smothering of spiritual ideals down to the present hour: the history of science has been one of enforced abandonment of prejudice and preconception, down to the present hour; and these charges cannot be successfully denied, because every fact of history proves them.

The modern churchman, unversed in scientific thought and spirit, cannot be expected to recognize them as utterly irreconcilable with free will, although his stubborn retention of the creeds, while abandoning them in public work, can hardly be considered anything but hypocrisy.

The scientist, who is trained in straight and logical thinking, and knows perfectly well that there is no point of contact between the christian creed and the facts or theories of science, lays himself open to the charge of a more acute, intellectual, and dangerous hypocrisy.

The whole statement is made in the spirit of fear of consequences of too public a breach, with disastrous effect on the popular support of one or both parties. The inclusion among the signatures of various eminent men of politics and financial affairs lends weight to this, but can hardly be considered as having any particular significance or importance otherwise.

There will be no real reconciliation or unity short of both science and religion recognizing their respective failures and short comings, eliminating them, and thereupon discovering themselves no longer science or religion, but inseparable components of—*Theosophy*.

An Attempted Synthesis

Men of science who have not been narrowed into automatons by too intensive concentration along certain lines—and there are more of them than may be supposed—are becoming seriously concerned over the craze for specialization, with resultant narrowness of view, duplication of effort, and contradiction of theory, which has become so prominent of late.

The magazine *Scientia* of Milan, Italy (a Franco-poly-lingual magazine) has for its object the internationalization of science, the breaking down of the walls of specialization, and the synthesis of all branches of science into a united and coherent whole. The basis of the work is expressed as follows:

> "...There is a deep-seated conviction that all valid sciences must be parts of one whole, one Science, which subsumes all of them under its universal extent. If such a general science exists effectively, in the sense of a body of truth which is

accessible to all intellectually minded people with a desire to understand it, it must be possible to gather the essentials of the science into an organized whole whose connections are not very complicated. This science must be organized along rather simple lines and its main truths must be capable of being brought into connection under a few general headings of a comprehensive character."

There could hardly be a better expression of the basic conviction of Theosophy, or of what Theosophy itself *is;* and any attempt at synthesis along this line will produce good results, inasmuch as every fallacious theory can be and by Theosophists is, controverted by findings in the same or some other branch. The general effect will thus be a gradual sorting out of truth from error, and a consequent approach to Theosophy itself; although there is, of course, little hope that Theosophy will in any near generation be recognised as precisely that Science which is sought, and as being expressed in exactly the manner outlined.

The great stumbling block in the way of this or similar attempts, will probably be failure to perceive that if there is unity of knowledge, it can be attained only by recognition of the Unity of that which is superior to all knowledge: the Knower, Who is the same in all beings, and Who is not knowledge, but the perceiver and container of it.

ADVERTISEMENTS

In a very conservative scientific publication appears an advertisement for a book on economic cycles, which contains the words:

"Will the theory of the cosmical origin of generating cycles, like Kepler's theory of the cosmical origin of terrestrial tides, incur the scorn of eminent critics and receive an adequate development only after two hundred years?"

This is almost startlingly hopeful, and implies the possibility that Theosophy, whose Second Fundamental is the Law of Cycles, may not, perhaps, have to wait two hundred years for recognition.

In another issue of the same magazine is advertised a book by Prof. Dunlap, of which it is said:

"The world owes a debt of gratitude to Professor Dunlap...He has performed the very much needed but very disagreeable job of cleaning up this festering stench in our modern intellectual life, by showing in a scholarly and scientific fashion that the whole basis of Freudianism is pseudo-scientific and wholly without foundation in the facts derived from the mind and consciousness of man."

Professor Freud discovered a number of valuable truths (new only to *non*-theosophists) in regard to the workings of the Kamic principle. It is to be hoped that the filthy interpretations which he and others placed on them, leading, in the case of hundreds of superficial thinkers and non-thinkers, to a casting off of all moral restraint and self-control, and to a hideously cramped view of life and morality, will not react to the extent of causing the facts themselves to be lost sight of.

It will take much more than one book, however, to clean up the tendency of the human mind to justify its yieldings to unlimited and insatiable desires by fallacious logic of the lower mind; a tendency which is the whole basis of Freudism. It will be necessary to teach the distinction between the higher mind, which is divine, and the lower, which is animal; and it will be necessary to show that the lower is without conscience, insatiable, and without limit in its demands, when unchecked.

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